

31
A
Funeral-Sermon

Occasioned by the DEATH

Of the Reverend

M^r. JOHN QUICK,

Minister of the Gospel.

Preached *May* the 7th, 1706.

By *DANIEL WILLIAMS*,

Minister of the Gospel. *K*

L O N D O N,

Printed by J. Humfreys, for John Lawrence at the
Angel in the Poultrey. 1706.

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JOB III. 17.

There the Wicked cease from Troubling, there the Weary is at Rest.

AN Inordinate Love of this present Life, and too strong an Aversion to Death, are too common, since the Entrance of Sin. To allay both, the All-wise Providence allots us many weaning Exercises whilst we live, and a future Release therefrom by Death. Whereby Death is rendred more desirable than Life it self.

Holy Job expresseth this in a lively manner in my Text. And they will appear to be Words of Truth and Soberness; tho' utter'd in a Paroxysm; wherein the Extremity of his Trial off appears above that Patience, for which he is so eminent in Sacred Records.

I shall consider,

I. The State to which Job refers.

II. The Privileges of Persons in that State.

I. The State he refers to.

The State of the Dead is exprest Metonymically by the Adverb *there*. It's in the Grave where he reckons on such Immunities; ver. 22. *They are glad when they can find the Grave*; that is, be with the Dead, as ver. 13, 14. he reckons then he *had been at Rest*. Parallel to this, we commonly distinguish the Living and the Dead, by saying, the former are on this side the Grave; the latter are in or on the other side of the Grave. Strictly, the Body is in the Grave, the Soul beyond it. But the whole Man is in the State of the Dead.

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II. The Privileges of the Dead.

These are expressed in Two Parts; *The Wicked cease from Troubling; the Weary are at Rest.* The former limits the Evil from which we are freed, by the Instruments inflicting it; and so it points only to such Hardships as the Unjust do occasion or procure. The latter is more comprehensive, for as the word *Weary* enlargeth the Kind and Causes of Affliction, beyond those to which the Wicked are Accessaries; so to be *at rest*, signifies a further Relief than a mere Freedom from the Trouble to which the Wicked do contribute. Yea, this Rest by a *Meiosis* connotes a greater Good than a Period to Weariness.

Before I proceed to improve this Subject, it's necessary to answer this *Question*.

Quest. Do these Words assure a Redress and Rest by Death to all Men who are troubled and weary; or only to *righteous Men*?

Answ. 1. As to Appearance to such as survive, they refer to all Men, and in some respect they are true of such.

When the worst Man dies, he seems to Survivors to be released from what they observed grievous to him whilst he lived; for what's left of him is insensible; and what's departed cannot express its Moans to our Hearing; so that he *seems* to be at rest: And he is indeed so in sundry respects; for his Body for a time is freed from all Torment; the whole Man is out of the reach of surviving Enemies, as to any present hurt from them; and all the Afflictions and Labours belonging to this lower State of Life are at a Period.

Answ. 2. The mentioned Relief by Death is in *Reality*, as to what's *most* important, proper *only* to the righteous Man.

It's only he whom the Wicked shall *trouble no more*, whereas Sinners in the other World will meet with wicked Men to trouble them: They shall mutually torment each other. Such as were Associates in Sin here, reflecting on the Influence their Companions had on their Ruin, by soliciting them to offend, will

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will be enraged against them; and that Rage will vent it self as far as they are capable; whilst the Punishments of both are heightened for that hand they had in the tempting each other to that sinful Course, which ends in this Misery.

Some think it was to prevent this Trouble by his Brethren, that the *rich Man* was so desirous of their Conversion, *Luke 16. 27.*

The godly Person also will be the only Man at Rest in the unseen State; for the Wicked, instead of being at Rest, do by Death enter into far heavier and more disquieting Misery; and they are excluded from all Refreshment. The Soul sleeps not, but is in Anguish beyond what was possible to be felt on Earth. Its quick Reflections on his past Guilt and Folly (with the powerful Impressions of Divine Wrath) will make him the tormented Expectant of the Resurrection, when the compleat Misery of the whole Man is to take place. This is proved by the Scope of the Parable just mentioned, *Luke 16.* for as *ver. 19, to 25.* teach us, that rich Men are in Danger of Hell, and sure to be there intollerably tormented if they abuse their Riches, or be content with them as their Portion. And *ver. 26.* shews us, the unalterable endless Misery of such as are in Hell. So *ver. 27, 28, 29, 30, 31.* do evidence that the Soul subsists and acteth when separated from the Body. For as the rich Man's Plea is after Death, so it is before the Resurrection; seeing his Brethren were still alive on Earth, and in a State of Trial for Eternity, as well as under sufficient means for their Improvement.

There's no danger of mistaking the Emblems in the other Parts of the Parable, which are accommodated to what the Body is to endure when re-united; but if it be an Error, that the separate Soul reflects with Grief soon after Death, I'm sure these Words of Christ plainly lead Men to think it; for they represent the rich Man to do so just upon his Death, and before a Change is made in his Family by the Death of any of his Brethren: They must think unworthily of the Goodness, Truth

and

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and Wisdom of Christ, who suspect he can so far countenance a false Doctrine in a Point relating to the unseen State; especially when all clear and sure Notices of that State must be owing to Revelation, and Sadduces were common among his Hearers.

If any *object*, the design of this part of the Parable is to prove, that if *Moses* and the Prophets are ineffectual to reform Men, one sent from the Dead would have no better Success; I *answer*, That is not the whole Design; but if it were, yet our Saviour would not introduce this by asserting a false Principle; *viz.* that the departed Souls of the Wicked do with Grief act and reflect; for if this were not a Truth he had used other ways to vindicate *Moses* and the Prophets from Insufficiency; and to affirm that Messengers from the Dead are not more apt means for Conversion; that Christ should do thus much to mislead us, is far less probable, than that *Paul* would judge the sleeping of a good Man's Soul after Death was both a *being with Christ*, and far better than so useful a Life as his; yea, and persuade the *Philippians* of his great *Self-denial* in being content to *live*, when his Labours were so necessary to the Church, and advantagious to the Interest of the Lord Jesus, *Phil. 1. 22, 24.*

I shall therefore confine this Text to the *Righteous*, as to the chief Consequences of Death; nor could *Job* intend it concerning all Men, otherwise than in my first Answer to the Question; for he oft shews, that the Wicked are in a wretchedly grievous State upon their dying; *Job 21. 20. & ch. 20. 5, 6, 30.* and asserts his own Felicity after Death, upon assurance of his being an upright Man; *Job 19. 25, 27. & 14. 14, 15.*

We are to consider Righteous Men in a two-fold State, Living and Dead; one dark, and the other bright and comfortable. Both of these have two Parts answering each other.

1. In the State of Life on Earth, *The Righteous are troubled by the Wicked*, and also weary.

2. In the State of the Dead, the Righteous are no longer troubled by the Wicked, and they be at rest from all their Weariness.

How

How great a Difference! How blessed an Issue! since their Grievances are as *short* as Life, and the Redress not only perfect but *everlasting*. Death indeed stands between these great Extremes, and by divine Constitution is the ordinary Passage from one Condition to the other; on which account the Godly Man is reconciled to it, tho in it self repugnant to Nature. The whole Matter of the Text will be comprehended under these four Observations.

1. *Observ.* The Wicked cause much Trouble to the Godly in this Life.

2. *Observ.* Death will put an end to all those Troubles which the Godly suffer by wicked Men.

3. *Observ.* The best and most active Saints may in this Life be weary.

4. *Observ.* Weary Saints, when they are dead, shall be at Rest.

1. *Obs.* The Wicked cause much Trouble to the Godly in this Life. They are Thorns in their Sides, and by their means many are distressed: They would bring Calamities on all upright Persons, and heighten those which any endure, if God did not restrain them. It's more from want of Power than Will, that any escape. Unless Providence so over-rule Affairs, that it becomes their own Interest to deal more gently, their very Mercies would be Cruelty. They cause Trouble to the Righteous two ways.

1. By the Malignity of wicked Men, the Godly oft suffer Persecution.

2. From Zeal for God, and Love to Souls, the Righteous feel much Grief by the notorious Transgressions of the Wicked.

1. By the Malignity of wicked Men, the Godly oft suffer Persecution.

Their innate Enmity against God's Image incline them to hate and oppress the Saints; 1 John 3. 12, 13. Cain slew his Brother, because his Works were righteous. And thence you are commanded not to marvel that the World hates you. By their Number

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ber and Strength they are generally capable to injure them, and when God for wise ends takes away his Restraints, how cruelly do they exert the Instances of their Wrath? They disturb them by their railing Scoffs; blast their Names by Slanders; bereave them of their Estates; abridge them in their Civil Rights; forbid them religious Exercises; cast them into Prisons; torment their Bodies: yea, spare not their Lives; which in all places have been a Sacrifice to their Rage; and this to such a degree, that even the *Romish Church* is said to be *drunken with the Blood of the Saints*, Rev. 17. 6. Mere dying will not appease, all kinds of Torments are invented, that they may feel themselves die; of which we have Instances in the late Barbarities in *France*, as well as former Usages wherein *Papists* have equall'd the Cruelty of the most savage *Pagans*.

The Servants of Christ can attempt nothing for his Interest, wherein the Wicked do not oppose them: and the more useful any are found to be, the greater Effects of Hatred must such expect at these Mens Hands. They stop the Mouths of faithful Ministers; yea, this Malignity is so powerful, that it will break forth in Persons whose Character is most sacred, rather than good Men shall not be silenc'd. *Amazia* the Priest, when his Complaints to *Jeroboam* against *Amos* as a Conspirator, had gain'd a Commission, soon tells him, *O thou Seer, go, flee thee away into the Land of Judah, but prophesie not any more at Bethel, for it is the King's Chappel*, Amos 7. 10, 12. The Apostles are by the *High Priests* and *Elders* commanded, *not to speak at all, nor teach in the Name of Jesus*. To sum up the various ways of Persecution is impossible; our large *Martyrologies* can describe but a small part of ill Mens Contrivances, to suppress the Servants of the Living God. See in 2 Cor. 11. 23, 24, &c. with what Variety one Apostle is exercised.

2. From a Zeal for God, and Love to Souls, the Righteous feel much Grief by the notorious Transgressions of the Wicked.

David is not alone in saying, *I beheld the Transgressors and was grieved: Rivers of Waters run down my Eyes, because Men keep*

not thy Law, Psal. 119. 136, 158. For it must grieve all good Men, to see their Blessed God affronted, his Holy Laws violated, and his Sacred Authority trampled on by profligate Wretches : *The Soul of righteous Lot was vexed with the filthy Conversation of the Wicked*, 2 Pet. 2. 7, 8. That Man's Sincerity is justly questionable, who can unconcernedly behold notorious Wickedness ; for a cordial affectionate Reverence for God must excite a deep Indignation against such things. Neither are the Compassions of Saints to Mankind so restrained, as to make light of their Offences. They cannot without Sadness behold those atrocious Crimes, whereby they debase the Glory of the humane Nature, and destroy themselves. They see the Vengeance which waits them, and knowing it's terrible, sure and near, Charity puts them on bemoaning the Dismalness of their Case. And it's no small Aggravation to the Grief of a righteous Man, that Sinners do not only heap Mischief on themselves, but they corrupt others by their evil Example ; and thereby expose them to the like Destruction.

Moreover, it oft happens, that good Men are Sharers in those *publick* Judgments which God inflicts on Societies for the Provocations of the Wicked. *Daniel* and other holy Men became Captives with their sinful Nation ; and such endure Troubles of several kinds, procured by the Crimes of notorious Transgressors.

On such Accounts as these it may be expected, that good Men do not only endeavour the *Reformation* of the Wicked, but complain as troubled Persons at what they are unable to redress. Such Cries are familiar ; *Wo is me that I live in Mesch, that I dwell in the Tents of Kedar*.

1. *Inf.* From this last we may infer, The Tempers of the Godly and the Wicked are extreamly contrary.

The Wicked *mock* at the Sins which the Righteous bewail, *Prov.* 14. 9. Those *boast* of what these lament, and are ashamed in their behalf, tho themselves be innocent thereof. Those *despise* their own Danger, whilest the Righteous pitty them,

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and strive to prevent it, by Warnings, Intreaties, Example, Prayers and Tears. The Followers of Christ are willing to suffer for such things, the Wicked think so evil, as to render them deserving the worst of Deaths.

Surely the *same* Heaven or Hell cannot be the Abode of such Opposites. Nor is that less than a New Creation, which so changeth the Godly from what he was by Nature, as well as the worst Offenders. The Principles and Dispositions must be very contrary, which govern the *stated* Designs, and Course of Men in such a general Opposition. Light and Darknes, Divine and Devilish, Life and Death, Spirit and Flesh, Rational and Brutish, are but some of the Terms by which the Holy Ghost expresseth this Contrariety. Therefore let the worst of you pray for convincing Light, to see this Difference, and for that regenerating Efficacy of the Spirit, which only can make this great and needful Alteration.

2. *Inf.* Active Saints have no Cause to wonder at the Troubles they meet with from wicked Men. This I infer from the first Head. It may appear strange to such, as consider only the *Excellency* of a righteous Man. These are apt to think, how is it possible such a Person can meet with Contempt and Hatred, when the Image of God upon him is so lovely? who can be so ill natur'd as to persecute one, whose Carriage is so harmless and winning? What Devils must they be, who can attempt the Hurt of one so useful to themselves and Neighbourhood? Oft diverting the temporal Judgments they are pulling on their own Heads, and still heartily intent to bring them to Christ, that they also may obtain Eternal Salvation? Sure this good Man hath such a Testimony in their own Consciences, that when they attempt to injure him, it's with great Regret.

But if on the other side you consider the *Disposition* of the Wicked, you'll change your Mind, and not reckon that Caution needless, 1 Pet. 4. 12. *Think it not strange concerning the fiery Trial, as if some strange thing happen'd to you.* For it is a very common thing; and the Spring of persecuting Rage is no Secret,

cret, but easily accounted for. Let us but examine the Condition the Wicked are in, as to their Nature, Conduct and Repentments, then our Wonder must cease: for all that which pleads for the Believers Security, is overcome by what is more powerful in the Ungodly. In them,

1. A carnal Nature prevails, which includes an Antipathy against Christ and his People. Our Lord declares this, when he forewarns his Members; *Because you are not of this World, but I have chosen you out of the World, therefore the World hateth you,* John 15. 18. Every Age gives Instances of this, Gal. 4. 29. *As then he that was born after the Flesh, persecuted him that was born after the Spirit, so it is now.* The old Enmity is propagated between the two Seeds, as contrary Natures: The Holy cannot love the Wicked, as they are wicked; nor the Wicked love the Holy, as they are Holy. There is indeed great Difference between these two, in expressing their Hatred. When the godly Man hates the Wicked, as *Psal. 139. 21.* tho he abhors their Sin, he loveth what of God's Image remaineth in them; tho he delights not in their Company, he will not injure their Persons, nor on any private Account envy their Welfare, but rejoice in it. Tho he useth *just* means to restrain their Sin and Mischievousness, he truly pittieth them, and endeavours their Conversion.

But the Wicked's Enmity hurrieth them to the basest Methods of Injury, and to implacable Desires of the Destruction of godly Men. It's with Disgust they behold any of them prosper; yea, oft the Bonds of Nature cannot prevail to spare their next Relations; and they become cruel to their most beloved, as soon as the Grace of God appears.

2. Besides the Power of malignant Nature, the Devil has a great Interest in Wicked Men, which he employs to the same persecuting Designs. He excites their Rage, and makes use of them as Instruments to plague the Godly: *Rev. 2. 10.* *Fear none of those things which thou shalt suffer: Behold the Devil shall cast some of you into Prison.* Not immediately, but by the

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hands of such powerful ones as were under his Influence. Our blessed Redeemer, as Head of the Church, is engaged in a stated *War* against Satan; the Righteous make up those Armies which *follow Christ*, Rev. 19. 14. The Wicked are lifted on the Devil's side, tho they know it not; by the Access he hath to their *Imaginations*, he suggests both Motives and Occasions; and by the Power of their own Lusts, which he stirs up, he easily leads them to such Outrages, as Nature startles at in the beginning. With *Hazael* they'll perpetrate that which at first hearing made him say, *Is thy Servant a Dog?* Did Persecutors know whose Suggestions they obey (tho taken for their own Reasonings) they wou'd startle, and not yield themselves to be the Devil's Tools. But they see not their Leader, because their own Lusts encline them to approve his Cause; and are so resolved in the Quarrel under his Conduct, that persecuting Empires are called by his Name, *Dragon, Satan, and Devil*, Rev. 12. 9.

3. The Righteous are a Torment to evil Men. These see their own Wickedness *reproached* by the holy Lives of pious Men; in that Brightness their Crimes appear the blacker; and their *Consciences* are oft awaken'd to judge themselves Criminals, because the Remains of Light in them approve the Practices of Saints, as more lawful, safe and excellent. The *Testimony* which the Righteous give for God and Holiness, gauls Offenders, because it's a direct Sentence against their Temper and Behaviour, as contrary to God, and unholy. The Saints are obliged to *reprove* Transgressors whilst there's any hope of Amendment. By such Reproofs they are disquieted, and their secure Ease in ways of Sin being interrupted, they are filled with Rage, if resolute in holding on their Course. *John* must die, that *Herodias* may be quietly incestuous, *Mark* 6. 19, 28. Lawful Attempts for Reformation are the Duty of all, and good Men heartily engage therein; now nothing more provokes the Vile; the very Prospect of any Success in Church or State vexeth their very Soul; for Reformation is a Restrainer

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on Sin, which they love most; and a promoting of Godliness, which they can least endure. This is the very Reason of their utmost Endeavours to keep all good Men out of Power in the State, and Place in the Church.

Set these three Points together, and you'll not wonder that much Trouble comes to the Righteous; but be rather amazed that one of them is any where secure, or in any moment safe and easy. Ordinarily they have Power as well as Inclination to extirpate the Church, which is too weak to defend it self against such a number of mighty Ones, who scruple nothing. It must therefore be the Almighty Arm to which its Defence is owing; and by a special Favour of Providence that our Tranquillity is so great, when the *Witnesses are in Sackcloth for most Ages*, Rev. 11. 3. Yet the present Case shou'd not prevent your Expectation of Troubles, perhaps the *Unactive* may escape them, as less observed: But the eminent active Christian is foolish, if Hardships surprize him, unprepared to bear them. Especially when besides all you have heard, our Saviour tells us, *In the World you shall have Tribulation*, John 16. 33.

2. *Observ.* Death will put an end to all those Troubles which the Godly suffer by wicked Men.

Then will those Words be fulfilled in the highest manner, *They shall no more be a pricking Briar, nor a grieving Thorn*, Ezek. 28. 24. The Release will be soon and perfect, and 'twill be thus secured.

1. The Wicked will then be *unable* to hurt the Godly. The fore things they had inflicted, will be entirely removed. For their *Reproaches* will be wiped off by the acquitting Sentence of Christ their Judge. All their *Losses* be made up by immense Treasures, Mat. 19. 29. A lost *Life* shall be found in a more excellent manner, and abundantly more improved, Luke 9. 24. The full Rewards which they inherit, shall blot out the bitter Remembrance of whatever they *felt* of Man's Severity.

As to any *further* Troubles, there's no hazard; for they will be far out of the reach of the Wicked's Power. Shou'd these
rail,

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rail, it's barking at the Moon. Shou'd they hang out their naked Carcasses, it's but exposing their own Barbarity; for they feel nothing, and Christ will raise them in a Glory like his own, Phil. 3. 21. Righteous Men are lodged in Chambers where the Persecutor hath no Access, his Warrants cannot seize them, his utmost Force can have no effect. He may by fretting torment himself; but their Welfare is not in the least to be interrupted or impaired.

2. The godly Man shall be so far of *one* Mind with God, that the Misery of the Wicked shall cause in him no tormenting *Pitty*.

In the future State, the Sinner will be sinful and exquisitely miserable, and the Saints shall know it, yet this shall not diminish the Satisfaction of the Blessed. For the Vengeance inflicted by God shall so subdue his Enemies, and vindicate his Authority, that *their Sins* can be no Dishonour to God in the Esteem of any Observer; for they are but the desperate Ravings of executed Outlaws, past their State of Trial. Tho Obedience is their Duty (and ever will be so as Creatures) yet it will not be accepted, no nor is it demanded as a Condition of any Benefits to Subjects of divine Government. God's Sentence hath taken place, and they express such a Sense of what they feel, as will make his Law honourable beyond the least blot by their Malignity: for the Sins they can commit, yield no pleasure to them, who have no Fuel to any Lust, except what their Torments contribute.

Nor yet will the *extremest Torments* of the Wicked move any uneasy *Pitty*, because every Saint will be convinced that these are the just Effects of the irreclaimable Obstinacy of Men, fixed in their Enmity against Christ, and in a chosen Combination with Devils to dethrone him, had they Power; yea, willing to repeat their Villanies, were they capable.

The Actings of Charity in our *present* State can scarce admit such a Restraint of Bowels; but the Proceedings of Christ on his Tribunal will assure us, the forest part of his Sentence is so equal,

equal, that less wou'd not instance his Justice, vindicate his Honour, or secure the Glory of his Government: And we shall be so united to our Lord in Interest, Light, Love, Will, and Enjoyment, that we shall not only not regret at what makes for his Glory, but approve of it, and rejoice therein.

I shall apply this Observation, 1. To the Wicked. 2. To the Godly.

1. This Truth improved will induce your compliance with a two-fold Exhortation. O wicked Ones!

1. See your Folly in persecuting the Saints.

Is it not Madness to prepare Fuel for your own Destruction, by attempting what you cannot effect? You can accomplish your evil Design neither against the Righteous, nor against that for which you hate them. The Image and Interest of Christ will prevail, his Testimony in their hands shall obtain; yea, and your selves be forced to contribute to the Honour thereof, by suffering for your present Opposition. You'll see the Truth of that Text, and might observe that it's self-evident; *Rev.*

17. 14. These shall make War with the Lamb, and the Lamb shall overcome them: For he is King of Kings, and Lord of Lords; and they that are with him are called, and chosen, and faithful.

As to what Trouble you have put any Believers to, it was sanctified to them whilst obnoxious; they are rewarded for those very Afflictions, and it's but a little time and you shall be unable to touch them: nay, that Morning (of the Resurrection at farthest) is hastening, when the Righteous shall have Dominion over the greatest of you, *Psal. 49. 14.* They who are gone, look down upon you with Contempt, and see the time of Vengeance approaching. Be wise therefore, and stop your vain Attempts: *Why will you kick against the pricks? Acts 9. 5.* They will wound you, but you cannot hurt them. You acknowledge it Folly to burn eternally in Hell, for the short Satisfaction of venting your Enmity against the Saints a few days on Earth. This is your Case.

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2. Be convinced of the *Wretchedness* of your future State, as it will be unpittied by your nearest Relations.

Pious Friends and Relatives now weep over you, pray for you, and expose themselves to your Scorn, by striving to pluck you as *Brands out of the Burning*. But if you proceed in your Contempt of Christ, and finally reject his Calls; as you'll find him an inexorable Judge when he passeth Sentence, so your very Parents, as well as other Saints, will witness against you; they shall joyn with Christ in his Sentence, when *the Saints do judge the World*, 1 Cor. 6. 2. Even they will press the Charge, and plead the Equity of your Condemnation, as *Abraham* did against his own Offspring, who is represented to say, *Son, remember that thou in thy Life-time receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented*, Luke 16. 25. Nor shall they shed a Tear for all thy Weeping, Wailing, and gnashing thy Teeth for ever. Good *Ministers*, who at present so lay your Case to heart, as to press you with all Importunity, and your obstinate Refusals force them to many Groans and Tears, they shall then *triumph in Christ, as a sweet Savour to God in you that perish, tho a Savour of Death unto Death unto all such*, 2 Cor. 2. 14, 15, 16. Must not you judge your wilful Malignity to be fix'd and inveterate, and your Provocations high, that can extinguish all Pitty towards you in Persons when perfected in Love; and prevent all Compassions even in those who wou'd once have dy'd to save you; and could not behold you in the least Distress without bitter Sorrows? O at last think with your selves, believe what you shall find true, and tremble at what's so awful, and is your own Case too! If by any means this Misery may be prevented, as it certainly may, if you obey the Call of Christ, which as yet is back'd with your Friends concerned Intreaties. But pray remember, this Season of your Hope, and their Importunity, will soon be at an end, and cease for ever. When Christ delivers up his Kingdom upon the Judgment-day, there can be no Dispensation to give you hope.

2. *Exhort.*

2. *Exhort.* Is directed to such of you as are truly godly.

1. Be reconciled to Sufferings, from a joyful Hope of being shortly beyond all hurt by wicked Men.

It shou'd make you patient who now endure most ; that it's but a little while and they'll vex you no more. You'll be freed from their Insults, and separated from their Company, which you oft desire in that Petition, *Gather not my Soul with Sinners, nor my Life with bloody Men*, Psal. 26. 9. Their Arm shall fail, and their Craft and Power be too mean to affect you. Despise their Reproaches, which *they* must be ashamed of. Bear their Opposition, for you'll soon be at liberty to do the Lord's Work without danger, and proclaim his Praises without Controul : fret not at the Injuries you now endure ; they are what you *need* whilst imperfect, *they work for you a far more exceeding weight of Glory*, 2 Cor. 4. 17. *Weak* Saints have patiently endured them, *strong* Saints have *rejoyced* and *gloried* in them, 2 Cor. 7. 4. Rom. 5. 3. By them your Fidelity to Christ is instanced, and his Interest maintained and promoted. Nor is it long before Satan and all his persecuting Instruments shall be *bruised under your Feet*, Rom. 16. 20. And your Exaltation be the Object of their fretting Envy.

Happy *Martyrs* ! who move in an Orb so much above their tyrannical Persecutors ! With what Contempt do those look down on these oppressing Huffs ? for as they feel no Smart by what they endured, and are safe from all fear of their Returns, so they reap the greatest Advantages by what these Men intended for their hurt : And behold them vexing themselves to *hasten* their own Woe, whilst they think to make the Godly miserable.

Take up your Cross with a ready, composed and resolute Mind. The worst can be done to you, will but translate you to share in the Triumphs of all those, who *are dead in the Lord*. O may my Lot be among the most oppressed Saints, rather than the highest Monarchs, whose Hand is against the Righteous !

2. With Patience and Pitty wait for the Conversion of the worst Sinners, during this time of Life.

The greatest Persecutors may obtain Grace, as St. Paul did, therefore *pray for them who despitefully use you*: Or if you are concerned with obstinate Persons, who have long resisted the Spirit, and despised your Reproofs, you shou'd double your Pains, and not conclude their Case hopeless; for some come in at the *eleventh Hour*, Mat. 20. 6. But say you, they are judicially hardned; yet that's more than you know, and they may be so in part, and not *altogether*; and for a time, and yet not *finally*. Therefore as whilst God spares them, *his Goodness leads them to Repentance*, Rom. 2. 4. So you ought to concur with him by all just Endeavours; and not indulge Neglects by such Excuses. Nor is it proper to object, that their Day of Grace is over; for it's never in this Life so over with any, as that his true Repentance shall not prove saving to him; or to exempt you from doing what you can to bring them to it. God's secret Purpose not to give Grace, is not your Rule; for that's unknown; and he hath made it your Duty, whilst Life continues to persist in Prayer and other appointed means.

Therefore let not Enthusiastick Perswasions, Sloth, Passion, or Despair, abate your Industry, nor weaken Prayer; which ought to grow *more fervent*, as the Symptoms of the Sinners appear *more dangerous*. Neither because your Labours succeed not let your Compassion abate, or your Bowels of Pitty harden: for tho in the *other World*, these will be extinguished by a Zeal for God; yet in *this World*, by true Christian Charity and Humanity, they must be cherished: for now their Wickedness is not so *consummate*, nor their Case so *hopeless* as after Death. And our Love is to be exercised here according to the Light, Calls, Occasions and Quality of Objects in our present State. Our Saviour on Earth wept over *obdurate Jerusalem*, Luke 19. 41. Paul oft blames the unbelieving Jews as the worst of Sinners, and yet for the most hardned of them, *He had great Heaviness, and continual Sorrow in his Heart, and could even wish himself accursed*, Rom. 9. 2, 3.

3. *Obj.* The best and most active Saints may in this Life be weary. (which is not true in all cases)

Few go to Heaven before they are weary; all have Cause to be so with respect to some Burthen or other; and some are so tired that they can scarce wait their appointed time. I shall reduce the Causes of good Mens Weariness to two Heads.

1. They are weary of their Pain.

2. They are weary in their Labours.

1. They are made weary by things painful or tormenting. How many several ways are they afflicted? And by each their Pilgrimage becomes tedious. Some are visited with severe Diseases and bodily Pains, under which they frequently cry out with David, *Heal me for my Bones are vexed, I am weary with my Groanings. All the Night I water my Couch with my Tears, Psal. 6. 2, 6.* And Hezekiah, *I reckoned till Morning that as a Lion so he will break all my Bones. I did mourn as a Dove, O Lord, I am oppressed, undertake for me, Isa. 38. 12, 14.* Acute Diseases oft return, and Cronical ones oft continue long; so that their Comforts are disrelish'd, and their Days are fill'd with Anguish. What do many endure by the Gout, Stone, Strangury, &c. If the Body is in Health, the Plague of their own Heart puts them to cry, *O wretched Man that I am, who shall deliver me from the Body of this Death? Rom. 7. 24.* Remains of Sin, and the violent Workings and sad Effects thereof, are more grievous to a tender Heart, than the worst Maladies; nor can they be easy under strong Temptations; how are they pained when scorched by the fiery Darts of Satan? they are not insensible of Wants, Losses, Unkindness of Friends, Death of Relations, and Disappointments; all which make Impressions on humane Nature.

There be other sore Evils which are yet more afflictive to the Righteous. Some are prest with Doubts of their Interest in Christ, which they are most concerned to secure: Other whiles they bewail their Distractions in Duties, and Weakness of their Graces. They delight in the *Light of God's Countenance* above

all the Pleasures of Sense ; and yet this is not only *hid* from them, but (which puts them in the greatest Agony) *his Arrows stick fast in them, his Hand presseth them sore* : *There's no Soundness in their Flesh, because of his Anger. They roar because of the Disquietness of their Heart*, Psal. 38. 2, 3, 8. His Frowns al- fright them, his Displeasure is as the breaking of their Bones and makes the least Affliction intollerable.

But besides the Pain they are put to by their *personal* Con- cerns, they suffer much on the account of others. No smal- Torments seize their Minds when they see their Brethren per- secuted, the Ministry despised, the Church of Christ declining in her Interest, and her Enemies prosperous on her Ruines. How oft is it, that Grief embitters their Souls, upon beholding the Divisions, Disorders, Confusions, Miscarriages and Follies among good Men ? Nor is it seldom that even by these Men they meet with Hardships.

Under such painful Exercises Saints have been *weary of their crying*, Psal. 69. 3. And tho' submissive as to any Repining against God, yet that they faint not, is owing to fresh Support from above.

2. Saints are oft weary in their laborious Work.

The Work of every Christian is laborious, and requires the utmost Diligence, Watchfulness and Industry. It's compared to Exercises which are tiresome, and wherein Strength is laid out to the utmost, as *running a Race for a Prize; wrestling fighting*, 1 Cor. 9. Phil. 3. He who is remiss, lazy, and un- active in such Matters, cannot succeed. Our Redeemer with respect to this assures us, that *the Kingdom of Heaven suffers Violence, and the Violent take it by force*, Mat. 11. 12. The Attempt is high, the Obstacles many, our Indispositions great, the Be- nefit in prospect glorious, Unsuccessfulness destructive, and the things to be performed are supernatural. This general view may convince you, that *the Righteous are scarcely saved*, 1 Pet. 4. 18. And the most vigorous Efforts are not needless; yea, the least Relaxation is dangerous.

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What one part of a godly Man's Exercise is not laborious? The right Performance of every Duty tries his utmost Strength. This you'll find in keeping up a holy *Fervour* in Prayer, especially when Answer is delay'd: In Heart-affecting Meditation, especially when the Thoughts are apt to wander: In subduing the Appetite, if agreeable Objects are presented. Are not the Godly *exercised*, when mortifying the most *beloved* Lust, forgiving Enemies, redeeming Time, directing their Ends aright, judging and improving Opportunities for Service, and managing their Thoughts regularly, and to the utmost Profit, as Occasions require. Do they find it easy to fill up common Stations in proportion to their Trust and Talents? To live by Faith, to regulate their Affections, and in every thing *deny themselves*? These may seem easy to such as make no trial; but as all this is but *part* of the Believers Duty, so every true Believer is employed herein; and from his own Experience can testify, the Work requires constant Supplies from Christ, to keep him from sinking; and enable him to persevere therein.

The *Ministers of the Gospel* (besides what's common to all the Godly) stand obliged by their Office to a heavier Burden, and yet harder Work than any sort of Men. This the most eminently qualified Apostle felt to be so weighty, as to exclaim, *Who is sufficient for these things?* 2 Cor. 2. 16. *Close Study is tiresome to the Flesh*, Eccles. 12. 12. It's hard work to know the extent and nature of their Duty, and much harder so to perform it, as to *fulfil their Ministry*. They have great *Variety* of Business, publick and private (besides what concerns the fitting themselves for it) every part whereof is difficult, because they must manage each in the greatest Aptitude to the spiritual Benefit of all, where yet the Diversity of Tempers and other Circumstances are so very great. They meet with the *greatest* Opposition from Satan and wicked Men, and are marked for Censure in all they do. Upon many other Accounts he who best knew their Toil, calleth them *Labourers*, Luke 10. 2. People need not make their Work harder, nor their Burden heavier;

vier; for all the Help God gives in, and the greatest Encouragement Men afford, are little enough to support them, especially when their People are unfruitful, flighty and peevish; or when Age and Diseases impair their Vivacity and Strength. *Exhort.* Take heed of fretting, when Pain is most grievous. At such times be watchful, that in Patience you possess your Souls, Luke 21. 19. God expects not an Apathy, when the Body is tormented. Yet then it's your Duty to sanctify God in your Hearts, and prevent Repinings. The Body must not direct your Clamours, as if you had no Soul to manage it, or that you had lost all Power over your Souls. Pains are what your frail Constitution exposeth you to, and justly attend this sinning Life. It's unreasonable to desire a long Life, and yet repine that you taste the Dregs of Age. For these are natural, and also common to the best Men; must Miracles exempt you? Again, do not you find painful Diseases necessary? Unmindfulness of Death is a Friend to spiritual Sloth; this Sloth is a great Enemy to Soul-Improvements; and how hard is it for him to have a lively Sense of Death, who is never sick? Such indeed have cause to be thankful for so easy a Pilgrimage; but to most Men it is not safe. Many good Men find reason to bless God for violent Pains and dangerous Distempers; these have been means to discover and subdue their Sins; by these they have become weaned from this World, and prepared for a better. If you find this good effect (as you may do) why shou'd you repine? The Means, tho' painful, are far more than balanced by spiritual Advantages. Therefore tho' the Body groan, let your Soul be quiet, and the rather, for by Quietness of Mind you'll be more capable to use your Pains to spiritual Benefit. Not to be grieved for our own Sins, and those of others too, and afflicted for all spiritual Judgments on our selves, and for the Distresses of the Church, is wicked Stupidness; therefore such holy Pain is ground of Thankfulness (as it argues Life) tho' the occasion is afflictive. Yet even in such Cases you must justify God, adore his Providence, composedly attend to his

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Voice, and apply your selves to proper means of Redress. All which a disturbed Frame of Spirit will hinder.

2. *Exhort.* Faint not under the hardest Labour.

There is a Weariness which is irksom, and yet *innocent*, because it's the effect of a Labour beyond our Strength. Such an Indisposition from Weakness when the Mind is *willing*, is not always faulty, tho' troublesome. But there is a Weariness which is *sinful*, and oft forbidden, as when it proceeds from a *Dislike of Duty*; Mal. 1. 13. *Ye said also what a Weariness is it; and you snuffed at it, saith the Lord of Hosts; and ye brought the Blind, and the Lame, and the Sick.* Or when it makes us *intermit and neglect Duty*; this we are warned of, 2 *Thess.* 3. 13. *Be not weary in well doing.* The former spoils our Duty as to *Acceptance*, because it's not our *best*, but is next to none: the latter very usually follows, for he that through Contempt long offers the *Blind and Lame* to God, will at last think him *worthy of nothing*. This Weariness I call you to resolve and pray against. And you must by Grace be kept from it, or lose the *Reward*; Gal. 6. 9, *You shall reap if you faint not*; which includes, that if you thus faint, you shall not reap. Dreadful also is the Account you shall give of your *Talents*, if *Laziness* hinder the employing them in appointed Service.

Therefore *omit not any Duty*, tho' indisposed through *Weakness*: and that you may not neglect it altogether, cherish such a *liking* of God's Service, as shall make you always perform it in the best manner you are *able*. In all Acts of *Worship* let God have the utmost you can render; for this he deserves, demands, and will, through Christ, accept, tho' it be *small*. In all Labours for God, see that Conscience can testify, I wou'd do more, and all much better, if I were able. That none of you, but especially *Ministers*, may be remiss.

(1.) Oft plead with your selves the *Nature* of the Work. It's of the highest kind, it's what God commands, what the Lord Jesus was employed in; his Interest is served thereby; you'll review it with Peace; it can't turn to your Shame or

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Loss, Angels are not above it; the truest Honour consists therein, and from this the richest Benefits will accrue to others, as well as your selves.

(2.) Urge on your Hearts the just claim Christ hath to your best Service; to him you owe your being, by him you were purchased when worse than nothing, (if the utmost Misery can make you such) *You are bought with a price, therefore glorify God with your Body, and in your Spirit, which are his,* 1 Cor. 6. 20. Every Christian is self-dedicated to him, and you Ministers doubly so. He is daily beneficent to you, and still attendeth your great Interest. Can you think any Labour too great for him, who once died, and now ever liveth to make *Intercession for you?*

(3.) Forget not the short time you have to labour in this kind. Our Lord was moved by this Consideration, *John 9. 4. I must work the Work of him that sent me while it is Day, for the Night cometh wherein no Man can work.* Death (at farthest) will put an end to your Opportunities of Service in this World, (who will not then wish he had laboured more?) and Death will release you from all that's toilsome; the Nearness of which Rest shou'd restore your Spirits when flagging.

(4.) Meditate on the great Rewards which will be given when your Work is finished: *Dan. 12. 3.* Keep your Eye on the Prize, that you may be encouraged to labour with greater Diligence, and to answer whatever is suggested to narrow or abate your Service. Scruple not this Argument which the Holy Ghost so often urgeth; nor think you are mercenary in having (with *Moses*, Heb. 11. 26.) a respect to the Recompense of Reward. So that you own, all is purchased by Christ, and bestowed as a Reward of Grace, and not of Debt to any Merits of yours. Then you may apply to your selves, 1 Cor. 15. 58. *Therefore be you steadfast, unmoveable, always abounding in the Work of the Lord, forasmuch as you know your Labour is not in vain in the Lord.*

(5.) In all Labours you undertake for Christ, act Faith on him and his Promises for Assistance: *In him have we Righteousness*

ness and Strength, Isa. 45. 24. It's his Interest is concerned; you are no more than Instruments he employeth, and therefore wait on him for renewed Strength, as Calls to Service return. He promised to be with his Ministers to the end of the World, Mat. 28. 20. Yea, every Believer in the hardest Labour he is called to, may expect proportionable Strength. When your Spirits seem to fail, yet if you retain a hearty Willingness, plead that Word, and expect the Performance: *They that wait on the Lord shall renew their Strength, they shall mount up with Wings as Eagles, they shall run and not be weary, they shall walk and not faint,* Isa. 40. 31. In hope of this, still renew your Attempts when you appear to be most dispirited.

4. *Observ.* The weary Saints when dead shall be at Rest. The future Happiness is called a *Rest*; the Rest which God provides, and one in part resembling his own; therefore call'd *his Rest*, Heb. 4. 1, 5. It comprehends all the Glory and Perfection of the heavenly State, but that's express'd by this word *Rest*, with respect to the Pains and Labours of this present Life. To Sense this is a lively Expression of Happiness; as it is Ease after Torment, a quiet Harbour after Storms; fresh Spirits after Toil, a Relaxation after intense Endeavours, Peace after War, and refreshing Sleep after weary Labour. Such an account of the Righteous after Death you find, Isa. 57. 2. *He shall enter into Peace, they shall rest in their Beds.* And Saints are said to fall asleep. The Prospect is comfortable: Let all who are weary apply it for Consolation: your Rest is near; you who are in pain will shortly be at Ease. For,

1. All Pain will be superseded by the truest Pleasures; Rev. 21. 4. *God shall wipe away all Tears from their Eyes, and there shall be no more Death, Sorrow, nor Crying; neither shall there be any more Pain, for the former things are passed away.* This is most fully accomplished in Heaven, where the Body will be too spiritual and incorruptible to admit Diseases. There will be the perfect Eucrasie which prevents all Sickness and bodily Pain, that are now so grievous. You'll groan no more;

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but a placid hail Constitution shall always remain.

Sin can no longer afflict your Mind: It will be thoroughly purged away; *the Plague of the Heart* fully healed, no Spaw of evil Thoughts, or irregular Motion in Body or Mind; *For nothing which defiles shall enter there*, Rev. 21. 27. This is true of Persons and Things too. Perfect Knowledge and Holiness shall so form our whole Temper, that had Satan room to assault, we shall be so refined by the Spirit, that he shou'd find *nothing in us*. Happy Case! when there shall not be in any Saint, either *Spot or Wrinkle, or any such thing*, Eph. 5, 27. What Pleasure will this create!

There will be no Pain occasioned by the Weakness of other Saints. That Fulness of Light and Love which they obtain will cause them to contribute to our greatest Solace and Delight. No more Shame or Grief can have place on their account. All Union and Harmony rules among them who were here divided. Each will be loved as our selves, and we beloved by all as Members of the same Body, wherein nothing acteth but as acted by the Holy Ghost.

No Sights are beheld, or News heard in those Regions which cause any tormenting *Passions*; as Anger, Envy, Fear, or Sorrow; for every thing will minister to our Cheerfulness and entire Satisfaction. Our Interest in Christ will be no longer doubted, the Face of God no more hid, no bitter Method necessary or used for our Improvement. The Cares, the Watchings, Repentings, Hope, Strivings, Jealousy of our own Hearts, Self-Examination, and Exercises of Faith, which are so necessary in our *present* Condition, as Probationers, will be too low and irksome for those heavenly Mansions. The Vision of God, with the full Emanations of his Love, will yield no less thing below what suits *rewarded* Conquerors. And in the *Presence* of Christ not one thing necessary to yield fullest Satisfaction can be wanting.

At God's right Hand shall flow those Rivers of Pleasure that make up that Ocean of the Joy of our Lord, into which we enter

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and wherein we shall always swim; *Psal. 16. 11. Mat. 25. 21.* For pinching Wants, there will be given bottomless Treasure; for Heart-breaking Reproaches, a Name of Glory and renown; for an abject Condition, we are made *Kings and Priests* unto God for ever and ever, *Rev. 1. 7.* Readiness of Enjoyment will hinder all painful Pressure in our Desires of further Good.

2. The highest Employments will be perfectly discharged without any Weariness. This Point I shall divide.

1st. The heavenly State is not a State of Idleness, nor of mean Employments. Divine Wisdom, that now allots Work proportioned to all our lesser Abilities, will not leave our higher Abilities unemploy'd: we know that *Angels* have their business. The *Extent* of the Work of glorified Saints is a Secret; but be sure, it's great and noble. As they are not idle Spectators, so their Employment will be suitable to their perfected Powers, and active Natures. *Innocent Adam* had work to do in his Paradise below, and it was correspondent to that Region wherein he was placed. Departed Saints in the Paradise above, are said to *walk in their Uprightness, or before God, Isa. 57. 2.* which notes a stated Course of active Performances; and all this as becomes Men translated into the immediate Presence of God (for *before him* are the Words best rendred in Agreeableness to the Subject spoken of) they shall be always doing, but nothing to be done is below the Purity and Dignity of the Presence and Station they are advanc'd to: By a believing view of him, they uprightly discharg'd the more *servile* Work than on Earth, (which is his Footstool) but now *standing before him* among his noblest Servants, and blest with the Vision of his Glory, their Employment is advanced to what belongs to such as live in the *Presence-Chamber* of this Almighty King. By what is spoken of glorified Saints, it wou'd seem, the Exercise of Superintendency, with Dominion over Inferiours, is committed to them: For they are not only crowned as Conquerors, but called *Kings, Rev. 5. 10.* *They have Authority over Cities;*

some of more, others of fewer, *Luke 19. 17, 19. They sit on Thrones, &c.* But be that as it will, Work they have; they are praising and admiring God and his Christ; they pay him constant Homage; and whatever Service he allots them.

2dly. Whatever is the Work of Saints, it will not be laborious or any way tiresome; *Rev. 14. 13. Blessed are the dead who die in the Lord, that they may rest from their Labours, and their Works shall follow them.* Only they who die in the Lord shall rest; it's by Death these may so rest; and all these who die united to Christ (tho no Martyrs) shall rest from their Labours; not only from Sufferings, but from all that's laborious or toilsome, which may include, that all that they shall perform shall be easy to them; but it may be this is designed more expressly by the next words, *their Works shall follow them.* I know it's a truth, the Reward of the Works of Saints shall follow them; or their Works in order to that Reward. But the word *ἀνάπαυσις*, is oft used to express also the Promptness and Easiness in doing a thing. In this Sense there's this close Connection; Tho they shall rest from all that's laborious or toilsome, especially bearing the Cross, they shall not rest from all Works: and tho they shall still work, yet that shall in no wise abate their Rest; for their Works shall follow them as freely and easily, as what's most natural and agreeable; without any Force, Difficulty, or Tedioufness.

Indeed how can the Saints be weary in any Performance when the whole Man will be mighty and ever vigorous; so spiritualiz'd and heavenly, that his Spirits will never be exhausted, for his Work is never intermitted: *They shall serve him day and night, Rev. 7. 15, 16. They shall not hunger nor thirst any more;* for by their unabated Vigour they need no Refreshment or Intermiſſion by Food or Sleep: *Neither shall the Sun light on them, or any Heat;* i. e. there will be nothing to incommode or make them faint or listless in their Service; no Opposition Disturbance or Difficulty from without; not the least Indisposition or Reluctancy from within. The highest Accomplish-

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ments of such Texts on Earth, reserve a higher for the Heavens; and therefore ought to be used to express the Felicity of this State, which far transcends what the Church is ever capable of on Earth.

As the Saints will be like *Angels* in a freedom from Desire and Affection to any, as related in the Flesh; so they shall be like them in abiding Strength, Vigour, Chearfulness and Unweariedness in the greatest Undertakings. As fresh and fit for the *next* Work, as if we had done nothing before: and *finish* every thing with the same Fervour and Intensity as if just beginning it. The vital Breath we always draw, the indwelling Spirit by which our very Bodies are incorruptible and immortal, prevent Decays by the greatest Exercises; and all Weariness in them. Souls perfected by Grace, spiritualized Bodies, and heavenly Work in sight of the Glory of Christ, will account for the greatest Exercise, not being Labour, and the exceeding weight of Glory being no Burden. So far are the Employments of Heaven from being a Toil, that they'll be a great share of the Saints Reward; and are for the most part represented as if singing Praises, and admiring God, and the Lord our Redeemer, were the whole of their Service; *Rev. 5. 9, 10, 13.* And drinking the Water of Life, and walking in the Light of Heaven, the Sum of their Business; *Rev. 21. 6, 24.*

O blessed Condition! wherein we shall be still knowing more, yet without any irksome Study; perform the noblest Acts, yet never be strained or tired: and with Pleasure always behold that Glory without dazzling, which now would overwhelm us! Happy Change that will render our Faculties suited to things so amazing!

As for APPLICATION: I shall not dwell on Matters of this kind do so plainly and warmly suggest proper Uses, that I hope all of you are applying them to your selves by such Inferences and Resolves as these. *H. 82. 11. 12.* *John 17. 18.* It's my highest Concern to be sure I am a godly Man. For it's such only who can hope to share in this Rest: it's such

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as Daniel to whom God saith, *Thou shalt rest and stand in thy Lot at the end of the days*, Dan. 12. 13. This Rest after Death is of that great Consequence, that a meer *seeming to come short of it*, is ground of affecting Fear, Heb. 4. 1. Especially if you consider that failing of this, you shall endure such Torments as the greatest in this World are but Flea-bites, compared therewith: Body and Soul must feel the Wrath of God to that Degree, as shall glorify the Power of it; 2 Thess. 1. 8. Rev. 14. 11. *No Rest Night nor Day in those Flames*. Also how base and tiresome will your Employment be in the unseen State, no way virtuous, pleasant, honourable, useful, religious or diverting. By the account God gives, thy Eternity will be chiefly spent in expressing thy enraged Resentments of thy tormenting Pains.

Examine therefore your State by the Gospel, for that's the lowest Rule of Judgment. If that condemns you as ungodly, the Lord your Judge will by Sentence declare you to be such for whom he never purchased this Rest. But if the Gospel pronounce you godly, this Rest will be adjudged to you. Try then, are you regenerate, penitent, sound Believers? Do the true Frame of your Hearts, and the course of a godly Conversation, witness hereto? O rest not till this be beyond danger or doubt! If that be cleared, then it follows,

2dly. How indebted am I to Jesus Christ and Free Grace! How much indebted for what I have received, and for what greater things which I may assuredly expect? O from what Misery shall I be delivered! To what Happiness and Honour am I to be admitted! I deserved the sorest Pains which I ever felt; the Curse I was once under did bind upon me not only these, but the Torments of Hell too. My Release from endless Destruction I no ways merited, but this cost my Redeemer a bitter Life, and a painful Death after the greatest Labours. He gave me some Rest already, *when I was wearied*, under Guilt, Mat. 11. 28. How oft hath he supported me under Pains, sweetned them to me by his Love, as well as sanctified them by his Power. These are Effects of his abounding Grace, but they

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yield greatest Delight, as they are an *Earnest* of that Universal perfect Rest in Glory. This he is securing for me, and ripening me for, *2 Thess. 1. 7.* O that I cou'd esteem, love, serve and honour my Lord, as becomes a poor Sinner so vastly indebted to him.

3dly. What a Witness am I to the Supplies of the Spirit of Christ? By these my decayed Strength hath been renewed for Service, and I continued labouring, tho often weary. I have done but too little, yet this had been undone, if he had not quickned my Soul, and restored my Vigour. By these have I been kept resisting the Tempter, who had almost foil'd me: I continued praying, tho ready to cast it off as useless: I persevere in his ways so long beyond what I feared; and return to fill up my place far above my Expectation. All may see in my Assistances, that the Influences of the Spirit are neither Fancies, ineffectual, nor needless. How else cou'd I stand who have been falling so often, and continue to this day faithful in his Work, when some Years since I was so faint, as almost to give it over. Happy you Saints above, all whose Work is easy, yet Glory to my Lord, that my *more* difficult Work is so far performed. Sure his *Strength is manifest in my Weakness*, as well as in *their Perfection*, *2 Cor. 12. 9.* O let me still be strong in the Power of thy Might; or I shall soon be overwhelmed: yet assure me of repeated Supplies, and I will, when most conscious of my own Weakness, attempt the hardest Service to which I am called; yea, what Help I have found (oft to my Surprise) shall make me attempt every plain present Duty, when I am jealous that further Supplies should be withheld.

4thly. I wou'd not live always; *Job 7. 16.* I am not so fond of Pain or Weariness, as to be desirous of a longer Life than God allots me; nor so *unnaturally* averse to Rest, as to be unwilling to die, since that's a necessary means to obtain it. An Aversion to Death is implanted in humane Nature, as what's conducive to the Continuance and Government of Mankind; for what Man fearless of Death wou'd preserve himself when in Trouble,

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ble, or be restrained by Laws from destroying others on the least Provocation? Therefore a natural Fear of Death, as Death is allowable; *Paul* himself desired not to be *unclothed*, 2 Cor. 5. 2. He had been glad of Heaven in some other way than dying.

But yet an *inordinate* Fear of Death, and Love of Life, must be suppressed, as ill becoming the Faith of Saints: For to love Life for the sake of worldly Enjoyments, or from an Indifference to heavenly Privileges, is *carnal*. To love Life merely from Fear of Death (as is our common Case, tho' unperceived) is great *Weakness* in any who have a good Hope through Grace, especially since Christ hath overcome it in his own Person, and *destroyed by Death the Devil who had the Power of Death*, Heb. 2. 14. and *unstung* it by Forgiveness of Sin through his Blood now actually shed, and its Acceptance manifested by his Resurrection and Glory, 1 Cor. 15. Yea, and *brought Life and Immortality to light*; so that our Resurrection in Glory is assured, and the Vail much removed from the heavenly State, *whereby Death is said to be abolished*, 2 Tim. 1. 10.

Christ having done so much *to deliver you from the Fear of Death*, is it not unreasonable that you should be still *subject to Bondage through the Fear of it*, Heb. 2. 15. These things must be either faintly believed, or loosely considered, if the Fear of Death can longer chain you to a present Life.

To a Soul rightly affected, there's little to commend this Life, except eminent Service, and hope of greater Assurance and Meetness for Heaven; therefore, as far as these do not influence the godly Man, his Longings for Heaven reconcile him to Death; and this present Life, as it keeps him from that better Life of Glory, becomes daily less desirable. *Here*, tho' I like my Lord's Work, yet I am weary of my own Imperfections and Listlessness, which nothing short of Death will remove. *There* I shall have higher Work, and at no time burdensome or tedious: *There* what is now valuable will be compleated; all I now principally desire shall be enjoy'd: Ah childish Heart, what dost thou see, taste or enjoy, which shou'd keep thee from crying

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ing, *Come Lord, come quickly*; nevertheless *I'll wait till my Change come*! He who is Lord of my Life shall fix my time, nor shall Discontent at any Troubles press me to hasten it. It's fit that he honour himself, and serve his own purpose on me by delaying that Salvation; which I'll earnestly prepare and look for, whiles Life must be prolonged.

5thly. I will be comforted in the Death of my godly Friends, tho very dear to me. Shall I be so selfish as to grudge their Release from the Evils they felt, or wish them out of those Delights and Honours they now enjoy? Wou'd I again hear their Groans, and see their wearisome Burdens return upon them? Shou'd it not allay my Grief to know that if they were to describe their present Condition? they wou'd tell me; Now I serve and enjoy my Lord as I desired, but cou'd not whiles with you. I feel none of those Pains I endured when with you. Death hath wholly cleans'd and freed me from what-ever you heard me complain of. I now see plainly the great things which with you I did but guess at: I'm fill'd with all I hoped for, and find this State infinitely more glorious than the largest Mind among you can comprehend. Your World hath no Words to express it, all the Images by which it is represented in holy Writ are exceeding faint. You cou'd not bear the sight of our Glory, nor be content to live if you knew how we live here; we are with our beloved Jesus, *who will bring us with him at the great Day, when we shall meet with you, and all his other Saints*; and you become as happy as our selves, by *being ever with the Lord*, 1 Thess. 4. 13, 14, 18. *Therefore sorrow not as do others*. Grieve not for us, but see you be not slothful, but Followers of us, who now inherit the Promises. And let all your Trouble on our account be only as our Death is a Judgment procured by your Sins, or a publick Calamity, by the Removal of Instruments fitted for Usefulness; or as our Pain was *heightned* to make you willing to resign us.

This leads me to observe some things concerning our Deceased Brother, the Reverend and Aged Mr. John Quick. In him the whole of the Text is exemplified: How sweet is the heavenly Rest! what a friendly Messenger was Death to him! and how

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happy a Change hath this made in his Condition? He in former Years was sorely persecuted. Among many other faithful Ministers he was ejected for Nonconformity in the Year Sixty two, when he had no more than *five Pound* to subsist: He justly apprehending that by his Office he remain'd oblig'd to preach as Opportunity did present; improved such Occasions under severe Trials. He was oft indited for Preaching, excommunicated, many Months in the Year 63 imprisoned, and many more in the Year 65. He was driven out of *Plymouth*, and harassed for a long time, having no abiding place, until God provided him one in *London*: Nor was he unacquainted with the Scorns, Reproaches and Slanders of the Wicked, which pierced his Soul beyond his other Hardships.

His Bodily Pains by the Stone were frequent for six Years, and scarce tolerable for the last three. O the piercing Groans he continually utter'd under his Torments, which almost daily returned! Nights spent without Sleep, and in the Day-time seldom any Ease. His Labours were abundant, sufficient to wear out the strongest. In the West for many Years riding from Place to Place, oft preaching ten times in a Fortnight. Of later Years, when he scarce got a wink of Sleep in the Night, through Extremity of Pain, yet preach'd the next day, sometimes in great Agony; or sure to feel the sudden Return of his Torture. When he was in a state of Health, he usually got into his well-furnished Study at two a Clock in the Morning; and when Distempers seized him, he spent the greatest part of the Night in Reading, Meditation and Prayer.

By this short Abstract you'll be convinc'd he was of the number of the *troubled and the weary*: A Change by Death must be very sensibly refreshing, now that he is entred into his Rest in the 70th Year of his Age, near 50 whereof were spent in the Work of the Gospel, and that in many Afflictions and great Difficulties.

That he is among those for whom this Rest was prepared, he gave good Evidence to others, had an assured hope in his own Mind, which he strictly examined under the near views of Eternity, and retained to the end unshaken, tho sometimes assaulted

God

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God wrought a saving *Change* on his Heart in his Youth; upon which he devoted himself to Christ, and to his Work in the Ministry. By great Temptations he was *confirmed*, the length of one of his Exercises was tedious and sad; of which he writes his Sense at that time; 'O this Inundation of blasphemous Thoughts came in the midst of Prayer, one seeming roaring in his Ears, there's no God nor Devil, no Heaven nor Hell, no Life after Death. These Legions follow'd me from one Ordinance to another, so that I was almost distracted, and they grew worse and worse under all my struggles. O cry'd he to the Eminent Mr. *Hughs*, I shall be undone everlastingly. Where-ever I am haunted; I am plagued with these Atheistical Thoughts. These hellish Fiends do hurry me; I pray, I fast, and go mourning all the day, yet they are my inseparable Companions: Ah I shall perish for ever by the hands of these *Sauls*. But at the end of several Weeks he found Mr. *Hughs's* Words true; As these troublesome and vexatious Thoughts intruded without your Invitation, so will they be gone without your Observance; and you'll as much wonder how you come to be freed, as you are now astonished and terrified by them. But he followed his Counsel too, *viz.* acting Faith on Christ, and persisting in every Duty, notwithstanding these Disturbances.

He was faithful to his Light; and tender and studious to know his Duty. Upon deliberate Examination he was convinc'd that Conformity wou'd be a Sin in him, therefore he chose Contempt, Poverty and Bonds, rather than comply: He refus'd Preferences oft offered to him since; once 300 *l. per. Annum*.

He was zealously resolved in his Work. When a whole Bench of Justices offer'd to release him from Prison, if he'd promise to forbear Preaching, he told them no, for I far more fear that Woe from God if I preach nor the Gospel. The Suddenness and Warmth of his Temper made him generally the more active, tho sometimes it eclips'd his Worth, and was his bewailed Burden.

The Blessing of God made his Labours successful to the Conversion of many in several places; his Supports and Consolations from Heaven were very signal under his Exercises; once to a Ju-

stice,

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stice, telling him to what remote Prison he wou'd send him, he replied, *I know not where you are sending me, but this I'm sure of, my Heart is as full of Comfort as it can hold.* His Deliverances were often signally providential, & sometimes by Warnings in his Dreams, of which he recorded several Instances.

Tho his Temper was sudden, he was a very tender Relation, exceeding compassionate to the Distressed, and laid out his Pains and Estate too very largely, especially to the banish'd *French*; for which Nation he had a peculiar Respect on the account of their sound Doctrine, Gospel-Discipline, fixt Adherence to Christ, and the Kindness he had found among them in former times.

Under all his Pains he justified God, oft accusing himself as deserving more; crying out, *O my Sins, my Unfaithfulness, deserve Hell it self* Lord, give me Patience: And considering his Constitution, it's a strange Instance of Grace, that in such Agonies he utter'd no Words that shew'd the least Repinings against God.

As himself was a Learned Minister, and well qualified, so he was earnestly concerned for a Learned faithful Ministry; and forward in encouraging hopeful young Men to engage in the Work, and to fulfil it. Indeed he had a special Concern for all Youth, as the hopes of the rising Generation, tho concerned for a due Regard to aged Ministers, as the Pillars and Witnesses of the present. But to conclude, he sent for me a short time before his Death, opening to me the State of his Soul, and desiring my impartial Thoughts of the Grounds of his Hope. May I never forget the Meltings of his Heart for past Imperfections, and his high Admirings of Christ, on whose Righteousness, as the only Merit of Life, he rested; and yet a sincere Compliance with the Gospel-way, of its Application, he with Solemnity declar'd, and made evident. Thus passed he to Rest.

Were he to speak to us Ministers, he wou'd now say, *Fear not your Troubles, abate not your Labours: O this Rest abundantly answers for all.* You that are pained, wait as I have done, I am eased of all, and feel Heaven the sweeter by what I endured. Let me speak for him to you his People; See that his Labours rise not against you; be watchful that when you meet him at the last day, he may rejoice in you, as well as be approved for his own Fidelity. In the mean time let a Remembrance of him help to keep you united, and dispose you to great Benefit by the Labours of that worthy Brother who succeeds him; and will not forget his dying Charge.

As to his exemplary Widow and Child, do you excel in proportion to the Helps you enjoy'd by his Life, expect a Return of his many Prayers for you; walk worthy of his Name, and let his Release from the heavy Groans you heard so oft, and the blessed Rest he now partakes of, prevent all immoderate Sorrow for his Death.

